

**UNLESS OUR VISION IS CLEAR**, our thinking will be muddy. Clear vision and clear thinking go hand in hand.

Perhaps Samson stands out as prominently as any other Bible character as a man with defective or poor eyesight. We first notice his faulty vision when he refused to see any light in the counsel and godly advice given him by his parents. He wanted to take a wife from among the heathen. He knew this was against God's standards. "Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well." Judges 14: 3.

Samson had reached the romantic years of life. He had seen a heathen woman of "Timnath of the daughters of the Philistines," that pleased him very much. When his parents tried to reason with him, he would counter, "Get her for me; for she pleaseth me well."

Samson was not viewing things in their proper light. He was going on looks, which is about the most deceiving thing in the world when it comes to choosing a companion for life. Legion are those who have been deceived upon looks.

God had given very definite instruction to His people regarding association with those not of their faith. They were to be a separate and distinct people. They were not to intermarry with the heathen. But Samson was so blinded that he spurned this admonition. Like many since his day, he could not see the wisdom of this restriction until too late. Human nature today is not only about the same as in Samson's day, but the sad results that usually follow such a course are as real as in his time.

Perhaps no other word in the English language is being more overworked today than that of "freedom." Everyone wants freedom. Romantic young people cry out for freedom when given counsel

or advice that seems to cross with their personal desires. The voice of experience is cast aside in the name of freedom. For many, freedom simply means to think and do as they please. It is to be free from all restraint. But this is poor eyesight, the very same kind that Samson had. Its end is heartache and slavery.

Samson showed his poor eyesight when he refused to accept the counsel

Samson was a man of talent. In addition to his great strength, he had unusual abilities. But talents seem to fade away when eyesight is poor. High purposes in life vanish before self-indulgence and wasted manhood. Reaching the highest in accomplishments demands the highest in everyday living.

Talents are given for use; to help humanity, and glorify God. Samson's eyesight was poor when he began to

## Poor Eyesight

● M. L. RICE



of those who knew best, and loved him most.

Samson was not seeing clearly when he chose his companions from among the heathen, or, as we might term them, the world about him. What was true of Samson is equally true of young people today. Those who forsake the plain admonition of God's Word and go to the world for their associations are not thinking or seeing clearly. The results from such a course are inevitable. "Whatsoever a man soweth, that shall he also reap." This is true of grains, fruits, weeds, associations, or any other thing.

When one starts on a course contrary to God's order, he seems to bump into so many things that hurt, exactly like a blinded man feeling his way along an unknown path. At every turn Samson seemed to be hurt. "The way of the transgressor is hard."

use his talents for display and selfish interests. The very talents that were to make him great in God's sight became his snare.

In this changing world, with the shifting of standards, there ever remains the tendency to move with the crowd, to forget God, and the standards He has given to His people. This is the time that calls for clear vision. Those who have poor eyesight lose the sense of true values. They cannot distinguish clearly the temporal from the eternal, the passing from the permanent.

All who dismiss God from their plans and thinking never reach the heights they might have attained had they remained true to God and His standards.

The last days of Samson are the most disappointing. With eyes gouged out, he is in total darkness. His poor eyesight has led him step by step downward until now all is dark. Sin is progressive. It always works that way. As

a fettered slave he grinds at the mill in complete subjection to his captors. He is in utter submission to those that he might have mastered, had his vision been clear.

Many men and women today are grinding away in slavery because of habits and vices that they acquired when they forsook the path of right and rectitude. Perhaps they refused to accept the counsel of those of experience, and flung to the winds those standards that had protected them.

"Let me die with the Philistines," are the last words of that man that was born for better things. His prayer was heard. Crushed under the weight of the great building where thousands had gathered to make sport of the once great Samson, he came to his end. "Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father." Judges 16: 31.—"Lake Union Herald."

### The Basic Date of the 2300-Year Period Confirmed by New Discoveries

SIEGFRIED H. HORN

Seventh-day Adventists have held for more than one hundred years that Christ began His mediatorial work in the most holy place of the heavenly sanctuary in 1844, using this date to mark the end of the great prophetic period of the 2300 years (Dan. 8: 14). They have also taught that the period began, along with the seventy weeks (Dan. 9: 24), at the going forth of the commandment to restore and to build Jerusalem in the time of Ezra (Ezra 7), in 457 B.C.

Both these dates of this great prophetic period were taken over from the Millerites, but with a different interpretation of the events connected with the close of the period. In the time of William Miller the events described in Ezra 7, from which is derived the starting point of the 2300 years, were dated by most theologians in the year 457 B.C., a date that Adventists from the beginning of their history have accepted as correct. This and other dates connected with Biblical history were computed some two to three hundred years ago, with the use of the best source material then available. At that time the Bible was considered by Christians of all shades as a reliable source book for secular as well as Biblical history, and its chronological statements were used with other sources as a basis to arrive at correct dates.

The events narrated in Ezra 7, with which the 2300-year period is connected, are dated in the seventh year of Artaxerxes I, a Persian king, since the little

province of Judea was part of the Persian Empire in the time of Ezra. The B.C. dates for the years of Artaxerxes' reign were known through the Canon of Ptolemy, which is a list of secular rulers compiled by the Greek astronomer and geographer Ptolemy, who lived in Egypt in the second century of the Christian era. This list extends from the eighth century B.C. to Ptolemy's day.

Ptolemy's canon was and is accepted as correct because it can be checked by astronomical calculations. Yet not until recent decades could scholars fully understand this list of kings for two reasons. First, they did not know the difference between the Egyptian calendar, which Ptolemy used, and the Babylonian calendar, which the Persians used; and second, only after many ancient dated documents were found by archaeologists were scholars able to date exactly the reigns of many Babylonian and Persian kings. But until very recently there was no known document that indicated the time of the year when Xerxes died and Artaxerxes came to the throne. Therefore difference of opinion was found among writers as to the exact beginning and ending of the year that Ezra referred to when he said, "the seventh year of Artaxerxes."

A full explanation cannot be given within the limitations of a Review article, but it may suffice to say that the problem hinged on two factors: first, the time of year in which Artaxerxes succeeded his father; and second, whether Ezra reckoned Artaxerxes' years by a calendar that began in the autumn or in the spring.

Since Nehemiah's statements (Neh. 1: 1; 2: 1) show that the Jews at that time reckoned the years of Persian kings by means of their own calendar, in which the month Kislev preceded Nisan in the same calendar year, the conclusion was reached that the twentieth year of Artaxerxes was counted by the Jews from the autumn of 445 B.C. to the autumn of 444, and not from the spring to the spring as the Persians reckoned it. Likewise the seventh year of Artaxerxes was then reckoned by Ezra from the autumn of 458 B.C. to the autumn of 457, since Ezra and Nehemiah were contemporaries (Neh. 8: 9; 12: 36-38), and the Books of Ezra and Nehemiah, which were one book in the ancient Hebrew Bible, would have used the same calendar throughout. Hence, all the events recorded in Ezra 7 took place in the year 457 B.C., and Artaxerxes' decree went into effect in the autumn of that year after Ezra had reached Jerusalem. (See E. G. White, "The Desire of Ages," pages 233, 234.)

With the emergence of higher Bible criticism during the nineteenth century, the statements made by Nehemiah with regard to the reckoning of regnal years were questioned, like many other Bible

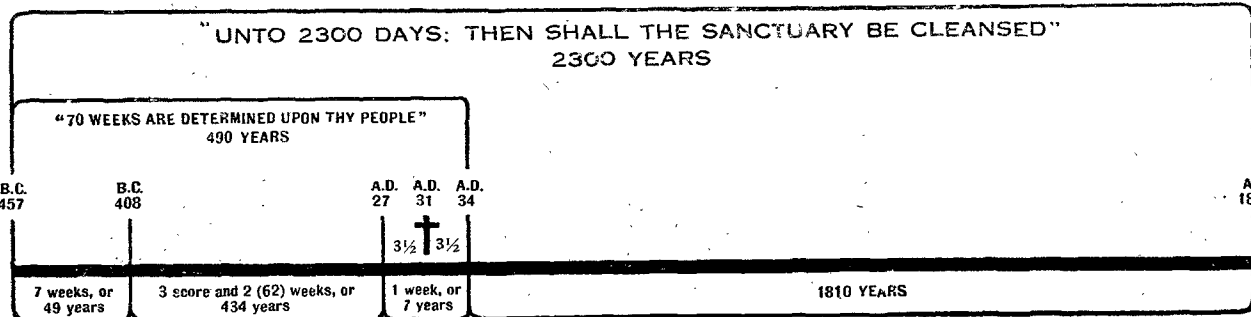
passages. This was done especially since the contemporary cuneiform documents showed that Artaxerxes' seventh regnal year was reckoned by the Persians from the spring of 458 B.C. to the spring of 457, and the twentieth year from spring to spring, 445/4. Many historians and critically inclined Bible scholars thought that the Jews counted like the Persians, and that the statements in Nehemiah contained mistakes. This is the reason that a number of modern books dealing with Ezra's return from Babylon date that event in the year 458 B.C.

The accuracy of the date forming the starting point of the 2300-year period is of the utmost importance to a correct understanding of that prophecy. It is therefore a matter of joy and satisfaction to the student of the Bible to see that recently discovered archaeological material has vindicated Nehemiah and corroborated the date that Adventists have used for more than one hundred years in connection with Ezra 7, by basing the reckoning used by Ezra on that attested by Nehemiah.

The reconstruction of the Jewish calendar from sources outside the Bible has been a difficult task, since the available source material is extremely scarce. Only a few Jewish dated documents of the Old Testament period have so far been discovered. These were all written in the fifth century B.C., the same period in which Ezra and Nehemiah lived.

These documents, written in the Aramaic language on papyrus, come from a Jewish colony of Elephantine, a Nile island in Upper Egypt. They give us much information concerning the religious and civil conditions under which the Jews lived. Some of them are official documents similar in nature to those interspersed in the Books of Ezra and Esther, and thus support the authenticity of the documents quoted in the two mentioned Biblical books. Several of the dated papyri bear double dates, one in the official Egyptian calendar, the other in the calendar used by the Jews. Unfortunately, the documents that bear two year dates came from that part of the year in which there was no difference between the Jewish system of reckoning and the Persian one, so that the real nature of the Jewish calendar could not be ascertained by means of these documents.

However, another group of papyri lying in a locked trunk in a New York storehouse was waiting for many years to be rediscovered. These had been bought by Mr. Charles Edwin Wilbour, a collector of Egyptian antiquities, in 1893 while traveling in Egypt. They had been shown to another scholar, and then brought to America in Mr. Wilbour's trunk. There they remained, because of the owner's death soon after his return from Egypt,



until the trunk passed into the possession of the Brooklyn Museum as part of a bequest of Wilbour's daughter.

When the trunk was opened three or four years ago, the papyri were rediscovered, and after a laborious work the very brittle documents were mounted under glass so that they could be studied by experts. Dr. Emil G. Kraepling is preparing the publication of the papyri in two volumes, to be issued by the Brooklyn Museum this year.

It was in April, 1952, that the writer saw these manuscripts for the first time in the Brooklyn Museum. Owing to the generosity of John D. Cooney, the curator of the museum, he was allowed to copy the date lines of the fourteen dated papyri, and later received also photographs of these priceless documents. They at once double the number of our dated Jewish documents of the time of Ezra and Nehemiah.

As soon as Dr. L. H. Wood, who for years has worked on the date problems of the formerly known papyri, and the writer began to study the dates of these new papyri, it became evident that one of them proved conclusively that the Jews of Elephantine, like Nehemiah, reckoned the years of the Persian kings according to their own system, and that their calendar year began in the autumn, and not in the spring, like the Persian calendar. This discovery therefore proves that Nehemiah's statements concerning the twentieth year of Artaxerxes contain no errors. Since Nehemiah and the Jewish writers of the Elephantine papyri lived at the time of Ezra, there is no reason left to doubt that Ezra reckoned the years of Artaxerxes in the same way.

During the recent Bible Conference held in Takoma Park, Maryland, this find was briefly announced in one of the studies on archaeological discoveries that establish the veracity of the Bible and the trustworthiness of its text. It was stated at that time that this discovery "gives us virtually the evidence that we are correct in dating the events in Ezra 7 as having taken place in 457 B.C."

Since that time some additional evidence has come to light which makes this date even more certain than it already was. When working on a report concerning this subject in December, 1952, the writer looked through a recently published book on business documents which had been unearthed in Ur, the city where Abraham was reared. There he found a tablet by which it can be proved that Artaxerxes I had come to the throne not earlier than December, 465 B.C.—several months after the beginning of the Jewish calendar year. Thus the nine months lying between his accession to the throne and the next Jewish New Year's day were counted as falling in Artaxerxes' accession year, the "accession year" of a king being the interval between a king's accession to the throne and the next New Year's Day. Artaxerxes' first year could therefore not have begun, according to Jewish reckoning, earlier than the autumn of 464 B.C.

These two discoveries are extremely valuable for establishing the chronology of Ezra 7. One provides the date of Artaxerxes' accession to the throne, and the other proves that the Jews of the time of Ezra and Nehemiah reckoned the years of the Persian rulers according to their own autumn to autumn calendar. Thus conclusive evidence is provided by which it can be shown that the seventh year of Artaxerxes, according to Jewish reckoning, began in the autumn of 458 B.C. and

ended in the autumn of 457 B.C. The four-month journey of Ezra, beginning in Nisan, took place therefore in the spring and early summer of 457 B.C., and the decree of Artaxerxes went into effect shortly afterward.

We see thus that the date, the autumn of 457 B.C., held for a long time by Seventh-day Adventists as forming the starting point of the great 2300-year prophetic period, is correct, and consequently also the date at which this period ended—the autumn of A.D. 1844.

A detailed study of the chronology of Ezra 7 and the Jewish calendar of that time is being prepared for an early publication in book form as a report of the Advent Research Committee appointed by the General Conference.

—"Review and Herald," 30/4/53.



## When Jesus Comes

HAZEL HARTWELL SIMON

When Jesus comes all heartaches will be over,

Those we have watched, who now are sadly ill,

Will in that moment rise in strength and beauty;

With vibrant health His waiting ones shall thrill.

When Jesus comes the blind who wait to see Him

Shall miss no splendour of the glowing sight.

The end of darkness! He who comes triumphant,

Shall lift the curtain of their long, black night.

Disease shall stop its inroads in an instant!

Malignancy will cease at once to be;  
The paining heart or limbs shall cease their paining

When Jesus comes to set His captives free!

When Jesus comes the longing and the lonely

Shall meet their darlings, who now sleep in death;

Alive once more, in glorious perfection,  
Eternal life, their first immortal breath!

When Jesus comes—it's like a wondrous story!

Ah, but it's true! It's God's own gospel, true!

When Jesus comes all heartaches will be over—

And when He comes shall He find faith in you?

## "The Blood of the Lamb"

B. P. HOFFMAN

"The blood of the Lamb." No expression in the entire Book of Revelation is richer in symbolical meaning, historical allusion, or religious import than this. From the earliest times blood has been associated with the customs, traditions, and religious practices of all peoples. Ages before William Harvey, in his seventeenth-century studies of the circulatory system, established scientifically the real function of the blood in the human anatomy, it had been generally regarded as the life principle.

In the Old Testament writings its meaning and significance are varied. Blood is made to stand for the life (Gen. 9: 44), and accordingly comes to be used to represent expiation, redemption, and purification. But on the other hand, it also became symbolical of guilt, of oppression and cruelty, of destruction and judgment. In the very first Biblical reference to blood, the spilled blood of the righteous Abel is said to cry from the ground unto the Lord. The echo of this voice, and that of all the martyrs of all ages, is heard again in the last book of the Bible from under the altar in the loud voice of "them that were slain for the Word of God, and for the testimony which they held," crying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" Rev. 6: 9, 10.

In the visions of John is depicted the time when the true and righteous Judge shall avenge the blood of His servants (Rev. 19: 2) who had been slain at the hand of her who was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17: 6). We are told that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. It was deemed just and proper that those who had "shed the blood of saints and prophets" (Rev. 16: 6) should be given blood to drink in the time of the last terrible plagues, when the sea and the rivers and the fountains of waters shall become "as the blood of a dead man." (Verse 3.)

Surpassing all other usages of the word in importance and in significance, is the place given to the blood of the Lamb. The position conceded the Lamb Himself, all that He is seen to be or to do in this Revelation of Him, is by reason of His shed blood. Likewise, all that is here provided for the sinner, and all that is set before the believer both in this life and in eternity, are available only through the virtue and power of that blood. Each of the four distinctive phases in the Christian's experience, as successively recognized in the Revelation, is shown to be the result of the blood of the Lamb.

### Dealing With Past Sins

Beginning with John's personal salutation to the seven churches, glory and dominion are ascribed "unto Him that loved us, and washed us from our sins in His own blood." Rev. 1: 5. Here is introduced the primary function of blood, as applied in the typical services of the earthly sanctuary—that of dealing with sins committed in the past. This teaches forgiveness, justification, deliverance from condemnation. In place of the word "washed" the thought has been rendered "loosed" or "freed" in other versions, and practically all modern translations into English and other languages. The best New Testament Greek scholarship seems to be agreed that

the word as used here has the meaning of "ransom," "redemption," or "deliverance."

Washing, of course, is one aspect of the work of the blood of the Lamb. That, too, is presented in its proper place and order in the Revelation. But here, as the very first benefit of the shed blood, emphasis is rightly placed upon its power to ransom and deliver.

The redemption accomplished by the blood is redemption not only from something, but also unto something. This is represented by the second reference to the blood of Christ. In the new song of Rev. 5: 9, 10, the Lamb is praised as worthy to open the seals of the book, "for Thou wast slain and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they [shall] reign upon the earth." (A.R.V.)

There was a corresponding second use of the blood in the ancient services. There was the blood of the Passover ("when I see the blood, I will pass over you"); but there was also the blood of the covenant, by which God undertook to bring a people into fellowship and union with Himself. The provisions of that covenant included "ye shall be a peculiar treasure unto Me above all people" (Ex. 19: 5), and "I will walk among you, and will be your God, and ye shall be My people." Lev. 26: 12. (See Ex. 24: 8.)

#### A Token of Deliverance

The Passover blood was sprinkled upon the doorposts as a token of deliverance from the bondage of Egypt, but the covenant blood was sprinkled upon the people as marking them for Himself, and for entrance into the Promised Land. That which was thus foreshadowed is the glorious fact that the blood of the Lamb not only frees us from our sins, but purchases us unto God to be His in an everlasting covenant, by which He also binds Himself to be ours, and "to appear in the presence of God for us."

John's third mention of the blood of the Lamb introduces further advancement in the Christian experience. Through the shed blood the soul finds freedom from the guilt of sin, justification before God and His law, and acceptance into covenant relation with Him and into membership in the heavenly family. The additional power of the blood in enabling the reborn child of God to live a life consistent with this calling, is suggested in the vision of the great multitude out of all nations, who at last stand victorious "before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9.

In answer to the inquiry concerning "these which are arrayed in white robes" (verse 13), it was explained that "these are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (verse 14, R.S.V.). A subsequent description of the same people has them "arrayed in fine linen, clean and white" with the additional explanation that "the fine linen is the righteousness of the saints." Rev. 19: 8. Unmistakably this has reference to the cleansing, or sanctification, of life, "without which no man shall see the Lord." Heb. 12: 14.

God is faithful in providing not only forgiveness for sin but also cleansing from all unrighteousness. (1 John 1: 9). It is the gospel of the blood of Christ that is

"the power of God unto salvation to every one that believeth." Rom. 1: 16. In this same gospel is revealed the righteousness of God "from faith to faith: as it is written, The just shall live by faith." Verse 17. The same John that wrote the Revelation testifies elsewhere that "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7. The same blood that saves from the guilt and condemnation of sins committed is also provided to cleanse and lift the believer unto a life of purity and holiness in the Lord Jesus.

#### A Growth in Grace

This cleansing or sanctifying is a growth in grace. It is a process that will continue throughout this present existence, and lead ever onward and upward in triumph until the final victory is won, "when that which is perfect is come." 1 Cor. 13: 10. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

The loud voice that announces the defeat of "the accuser of our brethren" also adds in explanation that "they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12: 10, 11. Here is the final exhibit of power in the sacrifice of our Lord. His blood enables us to overcome all things.

### Mrs. E. G. White in Vision

MARTHA D. AMADON

From the *Review and Herald*, May 18, 1944

"We have heard from the bright, the holy land;

We have heard and our hearts are glad."

Mrs. E. G. White was a woman very gifted in prayer, her voice clear, her words distinct and ringing; and it was almost always during one of these earnest seasons of prayer that she was taken off in vision. She also had important visions in public, usually an unexpected experience to those present.

Though many of her old friends and associates are passed away—Pastors J. N. Loughborough, S. N. Haskell, G. W. Amadon, and others—yet there are people living today in various parts of the world who have seen her in vision from time to time, and what is here stated will doubtless be familiar to them.

As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her experience, I have often wondered why a more vivid description of the scenes which transpired has not been given.

In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands, expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.

Her first word in vision was "Glory," sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated. When beholding Jesus our Saviour, she would exclaim in musical tones, low and sweet, "lovely, lovely, lovely" many times, always with the greatest affection. Looking upon the cloud which enveloped the Father, as

How clearly, comprehensively, and beautifully the Revelation has shown that it is because of the shedding of His precious blood that "of Him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption." 1 Cor. 1: 30, A.R.V., margin. The blessed blood of the Lamb is discovered to be at once the price willingly paid for our ransom, and the way of access into the family and kingdom of our God. It is the all-sufficient remedy for our sinful natures, cleansing and making us partakers of His righteousness and holy nature. It is also the power through which, by faith, we may be overcomers in the midst of present tribulations and at last stand with the redeemed upon Mount Zion, and sing the song of victory before the throne. (Rev. 14: 1-4.)

Our safety and deliverance in that day, as well as our refuge now, depend upon our personal relation to the blood of the Lamb. How may we enter into a saving experience of the virtue and power of the blood? "He declares, 'whoso eateth My flesh and drinketh My blood hath eternal life.' It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His Word, by doing those things which He has commanded."—"The Desire of Ages," page 660.

—"Review and Herald," 23/4/53.

she afterwards explained, her shoulders would draw back, her hands lift in awe, and her lips would close.

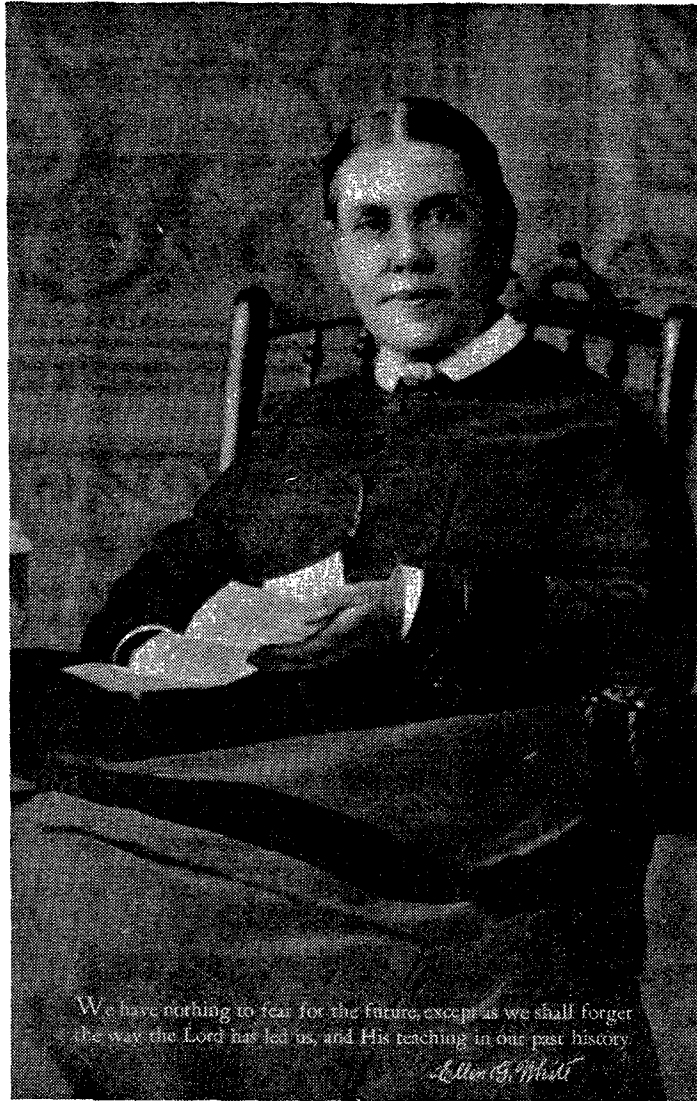
Sometimes she would cross her lips with her fingers, meaning that she was not at that time to reveal what she saw, but later a message would perhaps go across the continent to save some individual or church from disaster. She said, "Words cannot express the beauties of heaven," no more can they describe these scenes of which she was a part. Her visions seemed to bring one nearer heaven, and one longed to be there.

There was never any excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene during which, like prophets of old, she saw so much of the vastness of God's work for His people that it would be the principal subject of her writing for two or more years. When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh as she took her first natural breath, "D-a-r-k." She was then limp and strengthless, and had to be assisted to her chair, her position in vision being a recumbent one.

These impressive scenes encouraged and strengthened the faith of those present not only in her work, but in the Word of God, which liveth and abideth for ever.

The first time I ever saw her in vision was at my father's house in Potsdam, New York. I was a girl of twenty, and there were only a few Sabbath-keepers then anywhere, no church as yet having been organized. This was in the early fifties. Brother John Andrews accompanied Pastor and Mrs. White to our place, my father having made an appointment for Sister White to speak at the Wesleyan Methodist church in Morley, two miles distant. Just as we were about to start for the meeting a violent thunderstorm came up, lasting so long that we could not go.

But what I best remember of that evening, nearly seventy-five years ago, was the



We have nothing to fear for the future, except as we shall forget  
the way the Lord has led us, and His teaching in our past history.

*Ellen G. White*

occasion of our family worship, when Sister White was taken in vision.

The subject of this vision was the Sabbath question, and in connection with it she saw that God had a great work for Brother Andrews to do.

As she came out of vision she reached for the hand of a young woman near her, and, calling her by name, earnestly said, "Will you keep the Sabbath?" As the girl hesitated, Sister White repeated, "Will you keep the Sabbath? Will you?" She responded "I will," and she always did to the day of her death. Sister White had had no acquaintance with this girl, a beautiful young woman about whom we had all been anxious, fearing that she would not take the right step concerning the Sabbath. The earnestness of the Lord's servant won her over, and it seemed that the Lord must have presented this case in the vision and impressed Sister White with what to say.

Similarly these experiences have turned many other footsteps from the wrong path to the right. From the very first a love for Sister White sprang up in my heart, and has never faded away.

Those were the days of turnpikes and plank roads; and the year before the Civil War, Brother and Sister White drove through from Rochester to Vermont, visit-

ing little churches on the way. Father had pitched a tent in his pasture and fenced it in. It would hold about fifty people; and he called in his friends and neighbours for a meeting with Brother and Sister White. This was a wonderful occasion. Sister White was taken in vision. After coming out she walked up and down the tent, appearing in great perplexity, and repeating these words several times, "This country is to be deluged with blood." It seemed a startling prophecy to all present, for political men were saying that the prospect of war would soon be over. But God knew otherwise, and her words proved true, for soon fathers and sons had to stand the draft and were sent to the battle front; and the time came when our whole country was in mourning for the loss of sons.

Another vision which has always been of the deepest interest to me was in Sister White's own room at Battle Creek. She sometimes differed in judgment even with her associate workers, and at this time their opinions varied somewhat over a situation which had arisen, and the matter was so intense to her that she fainted under the pressure. She was laid on the bed and Brother White, much alarmed, sent for Pastor J. N. Loughborough and others to pray. While prayer was being offered—we were all kneeling about her—

Pastor White exclaimed: "She's gone." He thought that she was dead. But at that very moment he saw a gentle movement of her hand, and showing great relief, he said, "She's in vision." By this vision the matter that was so difficult to understand was made clear, and God's instruction through her was accepted by His people.

It is not easy for one to describe the influence of the Holy Spirit upon an individual; but all of Sister White's experiences were appropriate and harmonious and in no way apocryphal. She was quick to discern between right and wrong. Eternity only will reveal the influence she has had in saving souls.

In the old church in Battle Creek before the tabernacle was first built, Sister White at one time arose to address the meeting concerning some who were too critical of one another because of differences of doctrine. While speaking she walked back and forth across the platform, earnestly appealing to the people, and pressing the question as to whether they had hold of the silken cord of love. Suddenly the sound went through the audience as if she had dropped to the floor, but immediately it was apparent that she was wrapped in a vision of God's glory. What she saw was short and to the point, and sealed the truth of what she had been saying against the criticism prevalent. Her reproofs on such occasions might seem to have been severe, but she always ended with cheering encouragement to those who would obey the counsel of God.

A vision was given to Sister White at Brother Aaron Hilliard's in Otsego. This was in 1863. Brother White had been labouring under heavy discouragements. One Friday morning he invited some of his friends in Battle Creek to go with him to Otsego for a Sabbath meeting, for there was a tent effort at that place.

Friday evening we found ourselves all assembled at Brother Hilliard's for family worship, about a dozen being present; a chapter was read, and Sister White led in prayer, Brother White kneeling across the corner from her. Her burden in prayer was for him, and as she prayed, while still on her knees, she moved over to his side, laid her hands on his shoulders, and prayed until she was taken in vision. This lasted for about three-quarters of an hour. At this time she was given light on the health reform. Brother White also was greatly blessed and encouraged, and he was relieved of the burden of discouragement that he had been carrying.

Sister White loved the cause she served from her girlhood days. She loved the schools and the Sabbath schools which prepared the young people for missionary work; she loved the sanitariums for their promotion of health; she loved the church memorials built in His name; she loved the printed page which ever tells of the cross of Christ. The cross of Christ was her favourite theme. Her constant association with the atmosphere of heaven and with God's Holy Word gave her a delineation of character far beyond human standards. She talked with Jesus; and He entrusted her with His messages of truth and love. The law of kindness was in her heart, she was thoughtful and considerate of those less fortunate than herself. She loved the fields, the trees, the flowers; and nature in all its beautiful forms had a charm for her.

Those best acquainted with her work have the most confidence in it. When she made her first visit to our old home in New York, she made a little appeal to our



family. At first my brothers and sisters manifested some prejudice, and assembled in a room by themselves. As she ceased speaking to them I went to them and said, "It makes no difference how anyone feels, I know that she is a woman of God." I am now nearly ninety-two years old, and am the only living member of the first organized Seventh-day Adventist church in Buck's Bridge, New York, about a mile from Father Byington's farm.

[Written November 24, 1925—the 65th anniversary of her marriage to George Amadon. She was nearly 103 years old when she died.]

## How to Meet Temptation

J. WALTER RICH

When Jesus met the tempter in the wilderness, and gained such a wonderful victory, that victory is ascribed to the method used in meeting the tempter. On each occasion His answer was, "It is written."

Here is the method applied again, with equal force. Would we all could use it as successfully.

A boy was once on a steamboat, making a journey. One day he sat alone on the deck, looking down into the deep water, and two ungodly men on the boat agreed between themselves that one of them would try to persuade the boy to take a drink of liquor. So one of the men drew

near the lad, and in a very pleasant voice and manner invited him to go with him and drink a glass of wine.

"I thank you, sir," replied the boy, "but I never drink intoxicating liquor."

"Never mind, my lad; it will not hurt you. Come and have a drink with me, won't you?"

But the boy's ready reply was this, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

"You need not be deceived by it. I would not have you drink much. A little will do you no harm, but it would just live you up."

Said the boy, "'At the last it biteth like a serpent, and stingeth like an adder,' and I certainly think that it is not wise to play with an adder."

"My fine young fellow," said the crafty man, "it will give me great pleasure if you will only come and drink just one glass of the very best wine with me."

"My Bible says, 'If sinners entice thee, consent thou not,'" was his reply.

This was a stunning blow to the man who had become his tempter, and he went back to his companion, defeated.

"Well, how did you succeed?" he was asked.

"Not at all! The fact is," replied the man, "that youngster is so full of the Bible that I can do nothing with him."

Let us all thank God there is a way of escape, and let us use it.

—*"Pacific Union Recorder,"* 9/3/53.

can indicate a portion of its implications. Christ so loved the church that He dedicated His entire life to labouring incessantly for it. He suffered unspeakably, and died innocently, for His church. How many husbands love their wives that way, or even understand that they should? It is not easy to love a wife as Christ loved the church.

Both Paul and Peter elaborate on man's duties to his wife, indicating that man should be considerate, kind, affectionate, and understanding (Col. 3: 19; 1 Peter 3) and that a husband should support his wife (1 Tim. 5: 8).

It is not easy to be a good husband, but it is far easier to be a good Christian husband if a man starts on a God-given blueprint, and asks the Holy Spirit daily for guidance in the relationship. Most marital problems would never arise under these circumstances; those that did could be more easily settled.

God's Word not only outlines the man's duties in marriage, but as clearly delineates the woman's. In Eph. 5: 22-24 woman is admonished to submit to the husband, that the husband is head of the family even as Christ is head of the church. Further, in the same chapter, the wife is told to "revere her husband."

Many wives, and prospective wives, react violently toward this admonition. In doing so they are rebelling against God's command. As wives appreciate the love, care, support, and protection of their husbands, they will show appreciation by love, doing what they can for the happiness of their husbands, and recognizing them as heads of the house. Moreover, the wife is to "bear children, guide the house, give none occasion to the adversary to speak reproachfully." 1 Tim. 5: 14. She "looketh well to the ways of her household, and eateth not the bread of idleness."

The seeds of much marital discontent can be found in the direct violation of the Scriptural injunctions. If the man is mean, if he does not support his family, he violates divine precept. If the wife is slovenly, if she does not "guide the house," if she refuses to bear children, if she refuses to accept the husband as head of the house, she reaps the bitter reward of violation of divine direction.

Modern marriage counselling accepts these precepts. Common sense demonstrates their wisdom. Thousands of years of experience prove that the Christian platform for marriage is a sound one. Every survey of modern marriage indicates that these principles are as useful today as when God first gave them. While it is most beneficial to study the physical, mental, and emotional aspects of marriage, to plan for and work toward a better union in marriage, it is imperative to understand and prayerfully accept the heavenly instruction for earthly happiness in wedlock.

—*"Review and Herald,"* 16/4/53.

# Home and Family

## Successful Marriage

W. H. BEAVEN

"The only hope we have of stabilizing the family in the modern world is to convince men and women that successful marriage is not a free gift handed to them on a cold plate. It is, rather, something you must achieve by patient and persistent effort—even sometimes by toil, and sweat, and blood, and tears."

These are the words of Dr. David Mace, professor of human relations at Drew University, in an address in Oxford, England, before the International Union of Family Organizations, on September 9, 1952. They well express the widely held belief of all marriage authorities with respect to the problems of modern marriage. While they state a great truth, one we need to explore further, they do not, however, express the basic truth. That truth is that marriage is a divine institution, not, as we may have read or heard, the result of human experimentation. Ignorance of this fact is a partial cause of most of the marital troubles of our age.

Marriage is a union—physical, mental, and spiritual. If any one area is lacking, the marriage is maintained in precarious balance, like a man balancing on two legs of a three-legged stool. Certainly any marriage that starts as a spiritual union is off to a good start. However, a couple are not likely to work toward spiritual union; they must begin with it as the foundation on which to build a home.

God made man first, and because it was evident that he needed a companion, God gave him one. God established the holy estate of marriage for the increase of human happiness. Marriage, then, is one of the basic divine institutions of human society.

God knew that man could never be happy by himself. It is evident to any observer that man is an incomplete being. He possesses many fine attributes. He is rugged and strong, capable of clear thought and great decision. But man is not normally gentle or notably sympathetic. He frequently lacks heart and understanding; man alone cannot propagate his own kind. So the all-wise Creator gave him a helpmeet with the characteristics he lacked to make a complete being.

God ordained this union to be lifelong, a holy one dissolved only by death, or grave moral wrong by one of the partners. Dissolution because of adultery is permitted by the Scriptures.

In Eph. 5: 25 and 28 Paul stated, under divine inspiration, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." For Christian men this opens up a whole vista of relationships; for the non-Christian it is relatively meaningless. Few Christian men, however, comprehend this meaning in its fullness at the time of marriage, or even after.

The complete meaning of this text may only be understood in eternity, but we

## The First Year of Child Life

JOHN LUKENS, M.D.

Most interesting and rewarding research has been reported in the last ten years by outstanding leaders in the field of child psychiatry and psychology in the area of the first year of child life. We have learned of the great importance of the emotional health of the expectant mother. Long ago we were told:—



"The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. . . . The well-being of the child will be affected by the habits of the mother. . . . If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. . . . But if the mother . . . is kind, gentle, and unselfish, she may give her child these same precious traits of character."—"Ministry of Healing," page 372.

Research workers in this field have approached the problems along several different avenues. However, they are unanimous in concluding that great damage may be done the personality of the child if he does not have a consistent, loving mother. A brilliant researchist in New York, Dr. Rene Spitz, has demonstrated clearly that infants receiving the best, most scientific care will wither and die without consistent maternal affection and contact. It is important that this be done by the same person, although under certain circumstances this person may not be the natural mother.

Should the child have several different mother substitutes, one after the other,

over a period of the first year, the child may survive the period, but without the valuable interchange of feeling and affection that occurs from the one mother or nurse. A valuable thing that is lost when this interchange of feeling does not occur is that the child seems unable properly to identify the true meaning of people and property in later life. This may result in trouble for the child and to society, for he thereafter functions with little or no conscience. He is in continual conflict with society, because of his lack of appreciation of the rights and property of others, as well as his inability to know and to value the limitations of society.

Thus it is important that an infant in its first years, especially the second quarter of the first year of life, have the same mother caring for his needs. This mother must meet the needs of the child, which include the need for affection and consistency in the manifestation of this affection. A very important thing that

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It is easy to urge our lack of gifts, our capacity, our slowness of speech, but not so easy to escape responsibility.—Spurgeon.

the mother must provide is physical contact, caressing, and mothering.

#### Interchange of Affection

It has been found that the lack of consistency in the care of the infant, especially the lack of holding and mothering him, will bring about anxiety in the child as early as the second and third month of life. Ordinarily there is no carry-over anxiety noted in the normal child until after the age of six months. Accompanying this anxiety fostered in the child are a decrease in weight, an inclination toward illness, and a wasting away even to ultimate death, unless a new mother substitute assumes the responsibilities not properly fulfilled by the original mother.

We do not wish to overemphasize such danger to the infant, for most mothers have no difficulty in loving their babies. Much of the research done on these infants that lacked consistent emotional interchange between the infant and mother was done in foundling homes. It did not make any difference how well the child was treated medically or dietetically, nor the fact that the surroundings were scientifically clean. Nor did it make any difference how kind the nurses were to the children. The important thing was that if the same nurse did not take care of the same child consistently, this interplay of feeling, which is essential to the normal growth of the nervous system and which results in a normal personality, did not occur.

"The more quiet and simple the life of the child, the more favourable it will be to both physical and mental development. At all times the mother should endeavour to be quiet, calm, and self-possessed. . . . The mother's gentle, unhurried manner will have a soothing influence that will be of untold benefit to the child."—Id., page 381.

The infant is the most helpless of living things. He needs to learn that he can feel completely confident in the presence of his mother when he needs her. A mother will teach the child the degree that he can depend on others, even upon God, by her dependability. "They [parents] are to stand in the place of God to their children. . . . Their influence will win or repel the child's confidence in the Lord's assurances."—Id., page 375.

#### The Feeding Schedule

There are many present advocates of self-demand feeding schedules for infants. The pioneer in this field is Dr. Robert Aldrich of the Mayo Clinic. The psychologists and most psychiatrists have strongly supported this type of feeding. However, there is a difference of opinion in present researchists in child psychology on this subject. Recent medical graduates are taught this method of infant feeding quite widely throughout the United States. Instruction given us states: "The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older."—Id., page 383.

Dr. Rudolf Dreikurs, in his book, "The Challenge of Parenthood," states that "regularity in feeding gives the infant experience in conforming to order that is the natural foundation on which his future training will be built."

We can reasonably conclude that regularity should be modifiable for the benefit of both mother and child; that is, it should not be a rigid, to-the-minute,

clock-watching schedule, nor should it be a completely unregulated feeding, which allows a swallow or two to the child any time during the day.

A child has some rights about eating, even from the time he takes his first meal. Forcing an infant to take more than he wants will not make him grow strong and healthy any faster. It will only make him balky, angry at the parent and the world, and less enthusiastic about his bottle and his eating in general. Mealtime should be happy from beginning to end. With regularity in feeding, however, he learns that if he doesn't eat all he wants at this opportunity, there will be no more until the next scheduled time. There is no better way to build an appetite.

Babies eat better if they have a reasonable interval between meals, and they thrive with some sort of pattern to the day, not rigid schedules, but a fairly regular naptime, bathtime, and bedtime. A reasonable expectation is that by the time a baby is a year old he will be accustomed to having a fairly regular breakfast, lunch, and tea. The biggest reason for some flexibility is that the programmes have to vary considerably to meet the individual requirement of each child.

Father has a definite role to fill in the life of even the very young people. Perhaps the first important thing that the father must do is to be reassuring to the mother after the birth of the child. It is known that there occurs a physiological depression in many women after the birth of a child. This is due to the many changes of a hormonal nature which have to occur in the body of the mother through adjusting to the birth of the child. The depression is actually present in every mother, but is manifested more acutely in some than in others. Thus, the father must do a great deal to support the mother's feelings and to assure her that she is being a very satisfactory mother. The assistance that he can give her with the care of the baby and the home at this time will not only add to her pleasure in being a mother, but will give him a greater share and interest in the development of the child.

### The Child's Widening Orbit

The father's entry into the child's orbit is gradual and becomes more meaningful as the child moves out of the closeness to the mother which infancy requires. The more the child develops a sense of himself as a person, the better able he becomes to include other people within his widening orbit. The father is the first of these other people.

The child can develop to the greatest of his capacity when he is provided the natural support and direction of both the father and the mother. The father's role is much more important after the first year of the child than it could possibly be in the first year. The mother is the important person in the child's life during his infancy. By her attitudes toward the infant during this first year she can determine to a great degree his reactions to later life situations. If she is loving and caressing, and meets his physical needs for warmth and food, he will become conditioned to trust other human beings to react kindly. A lack of care and love in early childhood will leave unfortunate results in later life. But an abundance of both in early life results in a well-balanced personality that is able to impart warmth and feeling to others.

—“Review and Herald,” 14/5/53.



## Around the CONFERENCES

### Monday Morning Mottoes

EDITH STEWART

As regular as clock-work every Monday morning, a fresh motto appears in a specially made silky-oak panel above the rostrum, at the West Australian Missionary College, Carmel. These are attractively printed by the hand of our art teacher, Mr. Maurice Nash. Here are the mottoes which inspired us along the way during the first school term this year:—

“Decide, Start, Stay, Finish.”

“A minute's drift means an hour's pull.”

“Who would eat the kernel, must crack the shell.”

“God never placed a heavy weight upon putty.”

“Success comes in cans, failure in can'ts.”

“By the street of by-and-by, one arrives at the house of never.”

“A man of words and not of deeds, is like a garden full of weeds.”

“It is better to wear out than to rust out.”

“If you run after two hares, you will catch neither.”

“A laugh is worth a thousand moans in any market.”

“Stand for something, or you will fall for anything.”

Edith Stewart.

### Avondale Appeal for Missions

ADRIAN M. PETERSON

On Monday, March 9, classes at the Australasian Missionary College did not meet as usual, but instead fifty students and some faculty members boarded a specially chartered bus to take them to Newcastle for the purpose of the appeal. At the commencement of each college year the faculty and students combine their forces in this grand mission enterprise. For three days classes are suspended so that all may engage wholeheartedly in bringing funds into God's treasury. Some of the more fortunate students are able to go out on the country runs for a whole week.

A nucleus must, of course, remain behind in order to keep the college departments functioning, and upon returning from a hard day's collecting in Newcastle many have expressed gratitude that the kitchen and boiler staffs remained behind to cater for the collectors' needs!

Dr. Murdoch, our former principal, had an experience which illustrates the readiness with which the people of New South Wales further the island mission work. In 1951 he visited the manager of a large firm who, although he had never before been approached by our people, gave a donation of £10. Last year Dr. Murdoch received £20 from this same gentleman, and in March of this year the gift to missions was increased to £50.

Mr. Wilson, manager of the Cooranbong S.H.F. factory, helps the appeal materially

each year, by releasing as many students as possible from their work in that institution, and also by calling personally on the managers of most of the business houses in Newcastle's Hunter Street.

Day trips to Cessnock, Kurri Kurri, and Maitland were also made, by car. These are large centres comparatively near to Cooranbong. On visiting Kurri Kurri, one of our lady students met a young married woman who was terrified of death, the thought of which had caused her much anxiety and distress. The student paid this young woman another visit to give her a Bible study on the hope we have in Christ, and greatly allayed her fears. Since then other visits have been made to her by the same student when she was engaged in the college Sabbath afternoon mission work at Kurri Kurri.

On the return journey from Cessnock one afternoon, the car broke down and the girls had to hike the last five miles back to college, after a heavy day of collecting.

One interesting day trip takes place on the Sunday of the appeal week. Many of the students and village church members who are able to speak European languages, are taken out to the Greta Migrant Camp to collect amongst New Australians. The management of this camp is well acquainted with our work, as we have had three previous collections there, and the Avondale Symphonic Choir gave a free concert to the New Australians one Sunday night, last year. Although many of the menfolk are out of work, owing to local conditions, the response to our appeal was gratifying.

While our main purpose in making these visits is to gather in funds for the furtherance of the island mission work, this is not all. Many hundreds of Voice of Prophecy cards have been distributed and many—we know not how many—are taking the correspondence course as a consequence.

One Friday evening—the last in Gunnedah—a young man was about to sling his hammock for the night when he engaged in conversation with a Lithuanian who had stopped nearby with his motorcycle. The student spoke to him in German for fully an hour, telling him of our mission work, of the college, and of Christ. The New Australian signified his willingness to take the Voice of Prophecy Correspondence Course in English, and he also requested an Appeal for Missions magazine which was printed in German.

That same evening the band of Gunnedah collectors met two young lads who were swimming in the creek. After telling them our mission they decided to return for a Bible study. They were given a study on the plan of salvation that night, and next morning they returned for another study, this time on the second advent, which they seemed to appreciate greatly.

Among those whom we met in our door-to-door contacts were some who had slipped out of the message. One woman



who married a non-Adventist is still interested and is making some efforts against the opposition of her husband, to return to the fold of the remnant church. The names of many such persons have been handed to local workers, and we are hoping and praying that some of them at least will again take their stand for Christ.

The Sabbath of appeal week is one of varied experience for those who go out on the country trips. When we met with the Sabbath-keepers in the different churches we were asked to take part in the Sabbath school programmes and to organize the Young People's meetings, and to preach in the divine service.

The students of the central school helped in this Appeal for Missions campaign. On the first day of their term-end vacation, a bus-load of the high school students were taken to the outer suburbs of Newcastle, where they collected £30 for the one day.

The aim for the College church, to which Pastor J. R. Kent, Home Missions secretary of the North New South Wales Conference, spurs us on, is £3,000. To bring the College total a little nearer to the £3,000 mark, two young men are spending a week on the appeal during the first term-end, in the farming districts south of the Queensland border.

Even though the annual Appeal for Missions campaign is a sacrifice for students and faculty alike, we consider that the inspiration gained from this one week devoted to the Lord's work, more than compensates us for the time lost.

Amongst the students who ventured out on this campaign for the first time, were some from China, India, and the islands of the sea, also many non-Adventists, and all tell of how much they enjoyed the experience.

## The North Queensland Camp-meeting

A. G. STEWART

Having secured a permanent site for their camp-ground at Townsville, the North Queensland Mission committee is steadily improving it and adding amenities for the benefit of the campers.

The erection of five dwelling dormitories and an office and book store, recently completed, deserves our highest commendation. Each dormitory is divided into four compartments about 16 feet square, and well ventilated. They are built of sawn timber with corrugated iron roof. No doubt, as the mission is financially able, they will add to this number and thus eliminate the necessity of long haulage of the usual camp equipment. The days from April 30 to May 9 were blessed with bright sunshine and cool nights. The programme ran to schedule each day.

The mission president, Pastor H. J. Halliday, reported an increase of membership of 105 souls for the two-year period. Growth could be seen by the much larger attendance at the camp than last year. Quite a large number of children and youth were in attendance, which augurs well for the future.

There is always a good percentage of our coloured people present at the camp. About thirty of these came from the Monamona Mission. The Mackay and Innisfail districts were also represented, and it was a delight to associate with these sincere people who have embraced

God's last message of salvation. These folk are fond of singing, and bring quite an inspiration to the camp. During the currency of the meetings a cloud of sorrow passed over the camp when little Joni Bobongi was rushed to hospital and passed away the following day, through accidental choking. The parents and other members of this fine family were greatly consoled by the promises of God's Word.

An outstanding feature of the camp was the part taken by children and youth, which reached its climax in a fine programme rendered on the last night.

In attendance, as visiting helpers, were Pastors L. C. Naden, C. Head, B. H. McMahon, G. Masters and wife, the writer, and, for three days, Pastor G. Burnside. Over 500 people were present at the last week-end, and their response to a call to full consecration was most encouraging. This rededication of life to the work of God was reflected in the good response to the mission appeal. The Sabbath school offering amounted to £73, which was £20 more than last year, and on the last Sabbath afternoon the sum of £513 was £200 more than was given last year.

The loyalty and devotion of the advent people is always a source of inspiration and encouragement. It is this spirit which will finish the work of heralding God's message to all the world. May God richly bless the workers and laity in North Queensland, as they continue to do their share.

## So This Is India

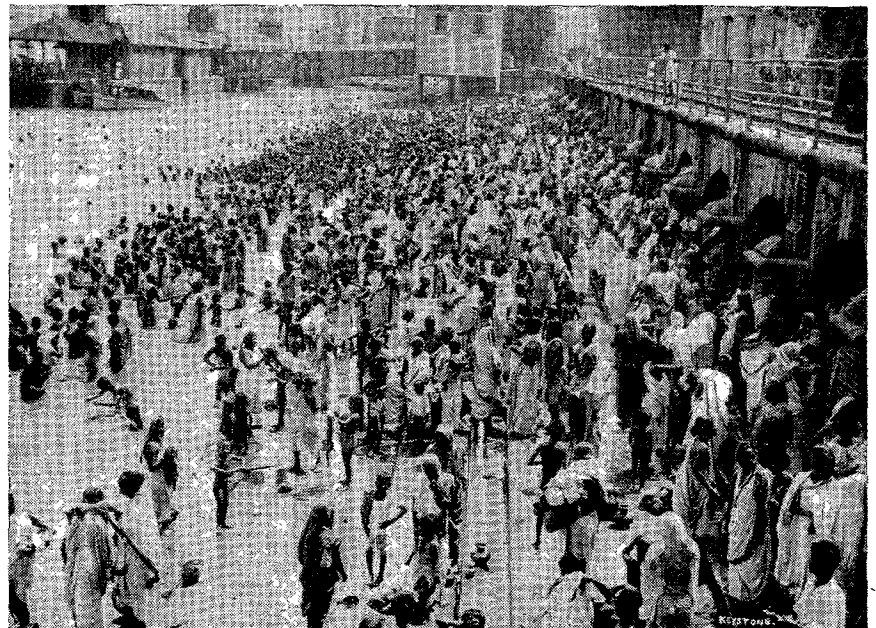
D. K. DOWN

At the time of writing this brief article, we have been in India a whole week. Hardly long enough to write with authority about a country. But there are some very apparent aspects of life in this land of seething millions which we felt our friends in Australasia might like to hear about.

We had heard vivid reports of the heat, filth, flies, poverty, and misery of India. In fact we had heard so much that we were disillusioned. Certainly it is hot. The

last three days have been over 100°, and the papers report that the normal temperature for this time of the year is 96°. But this is the hot season and is to be expected. We have known worse in Australia, and so far do not feel it excessive. Time may alter our opinion on this score. The flies have been conspicuous by their absence. Maybe they will turn up in force later on. But I have known more flies in Australian cities in winter than have made our acquaintance in Calcutta. As for the filth, there is plenty of it, but there is plenty of cleanliness, too. Back lanes and meat markets smell to the skies. But main streets and general residential areas are unexpectedly clean, and within their limitations these people are extraordinarily clean. Admittedly this morning I saw a "holy man" draped in the most disgustingly dirty shreds of cloth from the top of his head to the soles of his toothless feet, dragging himself along the gutter, pleading in a mournful wail for alms. But he is the exception. Some Indians despise him; the superstitious and sympathetic throw him a coin; the smartly dressed policeman curtly motioned him on to the footpath where he continued to slide himself along in a sitting position. Generally speaking, wherever we went, amongst Bombay's proud edifices, throughout Calcutta's maze of byways and lanes, or beside the thousands of sunbaked mud hut villages from the east to the west coast, we saw a never-ending procession of people, washing, bathing, or swimming. City Indians are extremely modest and their public ablutions are mostly carried out in full dress, and it is amazing how many clothes these people wear in such a tropical climate. But right along the pathways of the main thoroughfares are hundreds of water pumps, taps, and shallow wells. It is hard to say if these things were designed as public baths, but that is what they are used for. No doubt because so many thousands of families eat, sleep, and live on the streets.

Disease haunts the streets and hovels. 200,000 women die annually from causes connected with childbirth. In Calcutta alone, during the last seven days, eighty-three people died from cholera, thirteen from smallpox, and forty-two from tuber-



culosis, and that is just a normal week. It is nothing like epidemic proportions.

### India's Need

Of course, the problems confronting the progress of our work are immense. No one has exaggerated them. The superstition of Buddhism, the baffling and deep-rooted philosophy of Hinduism, the impenetrable barrier of age-old customs, and of late, the increasingly strong anti-white attitude of a growingly independent nation, are causing our leaders much consternation. There are 368 million souls in this country, and we have only thirty ordained ministers engaged in active evangelistic or pastoral work. There are 135 million people in this local mission field of north-east India, and in it are only three Adventist churches. There are 2½ million human beings in Calcutta, but it can boast only two ordained ministers. Yet these are precious souls for whom Christ died, and they must be reached with earth's last warning message. And they must be reached soon.

With India's recently acquired independence has come a national spirit that resents the presence of the foreigner. It was thought by some that having succeeded in throwing off the British yoke, India would be content to live and let live. But such is not the case. Although, at present, Australians can enter India with-

out difficulty our American brethren are finding it well-nigh impossible to obtain visas for new missionaries to come from the United States. We had an American doctor working at Darjeeling on the border of Communist Tibet, but he was quietly ordered to leave. The American dentist who attended to my teeth yesterday, informed me that even business men are in a precarious position. Whereas his passport was previously endorsed for five-year periods, his most recent extension was for eight months only, with no guarantee for a further extension. That is why the leaders of our Southern Asia Division are looking to workers from Australia to close our ranks here in India. But indications are that the response must be now, or these doors will be closed. During last week, frequent references were made in the course of parliamentary discussions, to the presence in this country of foreign missionaries. Typical was the remark of Dr. Katju, Central Home Minister, who said, "It has been made clear to all foreign missionaries working in the country that if they were engaged in social welfare work, medical work, and education, they were welcome, but if they indulged in proselytizing it would be undesirable."

The need is for medical workers, lady Bible instructors, evangelists, and licensed ministers.

Right now India needs our united prayers and our consecrated labours.

was right. Through the night hours, each time he awoke, he prayed. His mind at first turned to another church, but seeing very little difference between it and his own church, he passed it by and continued to pray. Then he thought of the Seventh-day people. He obtained and read the **Tala-Moni** (our **Signs of the Times**), and had a few talks with one of our workers. His wife was angry, and after the worker had visited the home, she threw the papers and other things out of the house. But still the Spirit strove with him, and the chief just felt that he had to attend our church. The nearest church was four miles away but he attended it regularly. He then prayed for his wife and read the Bible to her. After a number of studies she said, "Why didn't we know this before?" Now she is standing faithfully by her husband, and both were baptized together. Around them in their village is springing up a representative group of God's people.

Dear reader, does not your heart thrill to learn of the work of God's Spirit in calling out this leader among his own people?

There is still a great work to be done on this island for these people, so we solicit your prayers and offerings for the advancement of the true talk of God in the land of talking men.



## Our ISLAND FIELDS

### From "The Land of Talking Men"

G. B. HELSBY  
District Leader, Savaii

Samoa has been well named by Robert Louis Stevenson, "The Land of Talking Men." Regularly in each village the chiefs and orators meet together and talk for hours concerning news in general, the welfare of their villages, and the habits and lives of each family.

Since the message of God's remnant church was first established in Samoa, men, women, and children have had something extra to talk about. As we evangelize this part of God's vineyard, we feel it is a good place in which to be, for have we not something of great importance to talk about, as we tell of the coming of Jesus and the call of God for a people to be ready to meet Him?

As our faithful workers and laymen live and talk in the land of talking men, the message is carried—perchance at times by unwilling lips—and all Samoa knows the standards of the Aso Fitu (Seventh-day people).

God's Word is never sown in vain. The accompanying picture shows something of the growth of the message in this district—nine precious souls, together with their worker, assembled just prior to their baptism in the coral-ringed waters of the island of Savaii, Western Samoa.

Sabbath, April 11, 1953, revealed a full house for Sabbath school and church when Pastor H. B. Christian conducted worship for about sixty people. These dear folk had come from four different centres, some travelling thirteen miles to take part in the ordinances of the Lord's house.

At 3 p.m. we gathered at the water's edge, after a preliminary service, and sang the advent hymns as the baptism was conducted by Pastor Neru, one of our national ordained ministers, who had come over with Pastor Christian from the main island of Upolu, especially for the occasion.

I would like to tell you the story of the man in the centre of the picture. He is the high chief of a village on Savaii, and was a deacon and lay preacher of the established church. In his heart he felt a longing for a closer walk with God. He decided to pray to God to show him what



### Miracles of Grace Witnessed in the South Seas

R. R. FIGUHR  
Vice-President, General Conference

Perhaps there is in the world today no more primitive region than the interior of New Guinea and Papua. One writer calls it "the land that time forgot." Time and civilization seem to have by-passed this land and left it centuries behind. In the more remote regions cannibalism is still practised. As people die they are devoured. If asked where the cemeteries are, the people point to their mouths, and say, "Mat Mat." As our missionaries pushed up the Sepik River in north-east New Guinea they found the people completely naked and still using stone axes. But though time seems to have forgotten this people, God has not. Our foreign missionaries, as well as our native workers, are pushing up rivers and crossing high mountains to bring this message to these neglected and so-long-forgotten people.

#### Mount Hagen Leper Station

By tiny planes called "kites" we were flown back into the mountains of New Guinea to see where our missionaries had established themselves and are carrying forward their work. We found them scattered through the mountains and valleys doing a wonderful work, teaching, training, encouraging, and healing these primitive but fine people. At Mount Hagen we found three trained nurses, L. H. Barnard and the Misses Gwen Long and Olive Pearce, caring for three hundred lepers. A little more than three years ago this work was begun. Since then one hundred have been discharged as cured (negative they call them) and other stricken ones have come to take their places.

It is touching to see the gratitude of these simple people. One man got up in meeting and said that they liked the "seven day mission," for it brought them help that they were not able to find anywhere else. "Formerly," he said, "our

young people just rotted away with the leprosy. Now they come, are cured, and can go home happy."

Seventy-five had been gathered into the baptismal class. The heroic service that these devoted nurses are rendering cannot be spoken of too highly. Mount Hagen leprosy station was opened and is owned by the government, but it has been turned over to Adventists to run. We have a free hand to operate it as an Adventist institution. In north-east New Guinea the government is opening another similar station and is asking us to take it over, too.

The cannibal country back in the mountains of central New Guinea is gradually opening up. The people are becoming friendly. Our workers, unable to send foreign missionaries into this section, gathered together fifteen mission boys, outfitted them very simply, provided some funds that the foreign missionaries themselves had contributed, and sent the boys back into the new territory to hold it for the Seventh-day Adventists. Some of the boys had never been in our schools. Others had had only a few months of schooling. The boys who were married took their wives and families with them. This expression of confidence pleased the cannibals.

Where the boys found people living in poor villages they frequently succeeded in transferring them to better sites, arranging clean and orderly villages. Mornings and evenings the people were called together for meetings. The arguments in teaching the truth are sometimes unique. One of the boys came to a group sitting around the body of a dead lad. Their plan was to cut him up and eat him in harmony with their past practice. Our boy spoke about the resurrection of the dead. He asked, "How will you feel in your stomach if you eat this boy when the resurrection takes place?" The boy was buried.

Among these boys was a lad by the name of Tavi. The teachers had told him in the school that he was not able to learn anything and advised him to go home and farm and be a good boy. But he wanted to do something, so they put him to work and he has been very successful.

Now Tavi goes from village to village and tells the people that the Seven-day Mission is coming. He seeks out a suitable site in the village for a church, explaining to the people that this place must be saved for that purpose. To keep the people reminded of the coming church, he plants a tinket plant on the spot saying, "Where I plant this tinket, a Seventh-day Adventist church will be erected."

#### An Old Man's Dream

Down on the Turama River some of our Papuan workers pushed up the river in a small canoe. Toward evening they came to a village and found the people just returning from their work in the gardens. The people came together for a meeting, and our workers hung up a Sabbath school picture roll, explaining the pictures and telling of the Lord's soon return and how we should prepare for that great event. At the back of the group sat an elderly man who kept nodding his head, assenting to what was being said. When our workers had finished he got up, and said, "Now I want to speak. You all know how I left this village this morning to go up the river for two weeks to make sago. But here I am back again tonight."

While this man was up there he had had a dream in which a bright and shining be-

ing appeared to him and told him to return to his village, because a teacher was coming there. He was also told that he should take one-tenth of his crop and give it to the teacher as food. He did this with the sago he had made, and as he came back to his farm he set aside one-tenth of the bananas also. "Now, teacher," he continued, "I believe you are the man that the bright being told me of, and I want you to come down to my canoe and get the food I have set aside for you."

A little later our missionary visited this place and found that the entire village had been moved across the river. When

asked why they had moved the village, the people replied, "Over on the old village site we worshipped the devil, kept pigs, and had vices. We want to start a new and better life over here."

At the Papuan training school we found one hundred teachers in attendance for a short summer course. One-third of them were self-supporting teachers who go into villages, plant their gardens, from which they secure their living, and gather the people to worship mornings and evenings. Simple classes are also conducted a few hours each morning in pidgin English.

—"Review and Herald," 30/4/53.

## The WORLD VISION



### My Visit to Our West African Mission

A. F. TARR

President, Northern European Division

Dr. William Wagner's report for the Ile-Ife Hospital in Nigeria was brimful of interest. On the day before his report was prepared, 417 people were treated. In the maternity section of the hospital, 538 deliveries were reported for the year. Altogether in the hospital and clinic nearly 55,000 cases were treated. At least twenty-six beds are constantly occupied on the hospital porches which cannot be accommodated inside the buildings. The hope was expressed that a new ward might be built soon.

The spiritual activities of the hospital workers include clinic worship service five days weekly, daily worship service by the chaplain in each of the hospital wards, daily Bible study with the non-professional workers, daily studies with interested patients, "Signs of the Times" mailing club, literature distributed to ward and clinic patients, literature sales, evening Bible studies on the compound, compound meetings in the town, and collecting for missions.

Commenting on this spiritual programme, Dr. Wagner added: "One of our sisters has faithfully conducted two compound meetings each week in the town. The attendance at one has grown until she has had to leave the compound and hold the weekly meeting in the local Methodist church. At one of the meetings last week the mayor of Lagos was present. He remarked later how fine he thought the meeting had been."

The president of the East Nigerian Mission, W. J. Newman, incorporated in his report an interesting experience at a recent camp meeting:—

"Rain came on the Sabbath and again on Sunday morning, so we were forced to hold the meetings in the church. Just as I was about to preach the closing sermon, Pastor Meze touched me on the shoulder and remarked that there was a witch doctor in the audience. I lifted up a silent prayer and directed my appeal to her, for the doctor was a woman. When the appeal was made she was the first to raise her hand. After the meeting I spoke to

her, asking when she would take off her charms and ornaments. Her husband chimed in: 'That will be done gradually, for we have already tried, and the devil throws her on the ground.'

"After I spoke to her we went back into the church and silently prayed. There was a hushed silence. Then a struggle took place, but I am happy to say that the Lord won, and the priestess took off all her ornaments and charms. These things were burned as we sang hymns around the fire. I have since learned that this couple were driven from their home and are now staying with the pastor. The members are helping to build a new house. This was a wonderful victory in this superstitious and idol-worshipping area."

Brother Newman's story became more interesting when he added that on the night previous to this experience the woman had had a dream in which she saw Christ coming in the heavens. She said she was not ready for eternal life, and the impression came to her to go to the Seventh-day Adventist church and get ready. It was the last service of the camp-meeting. She had arrived just in time to share in its blessings.

#### Bible Class in Accra

From the first to the last meeting J. O. Gibson, union president, gave energetic and inspiring leadership to the work of the committee. He himself had had a personal share in many of the lines of endeavour covered in the reports. Outstanding among them was a Bible class he had conducted in the community centre, Accra. Already a number have been baptized, and others are preparing for baptism. It was a great pleasure to me to meet with the thirty to forty members of this class on the first night of my arrival in Accra.

Another enjoyable occasion was a weekend spent at the Bekwai Training School. Here Principal H. J. Welch, assisted by Brother and Sister A. M. Moyer and Miss Joyce Mohlman and an African staff, leads out in training workers for several of the West African fields. In the training classes were 109 boys and girls, in the middle school 50, and attending the day school were more than 300. My visit happily coincided with the welcome night for

the beginning of the new school year, and what a happy, heart-warming occasion it was!

My last appointment was with the Gold Coast Mission committee at Kumasi. Here with A. J. Mustard, president, and R. L. Cone, secretary-treasurer, another well-planned meeting was held. The workers in this local field baptized 1,103 new members in 1952, the net increase in church membership being 920. In addition to the baptisms, 1,713 converts were reported from the 1952 evangelistic efforts, and these await baptism at some future date. Eighty persons were won by colporteurs during the same twelve-month period.

Surely the Lord's blessing is attending His servants in the mission fields of West Africa. Some of those countries are on the eve of great developments politically, educationally, economically. And it looks as if God is ready to match these developments with a new and unmeasured spiritual power on behalf of the advent message.

—“Review and Herald,” 30/4/53.

## Voice of Prophecy Stirs Ceylon

A. E. RAWSON

Our work in Ceylon through the years made little headway. It seemed that we were knocking on doors that were to remain closed for ever. Nevertheless, when the most earnest efforts on the part of our workers proved of little or no avail, they turned to God in desperation and prayed for His guidance in this Buddhist land. And God did not fail them.

Today doors that have been long closed are slowly but surely opening, and the gospel message is being received as never before by all classes of people—Christian and non-Christian alike.

The Voice of Prophecy keeps abreast of the times and is playing a leading role in this great forward movement of the Adventist faith. Our workers in Ceylon have learned how to co-ordinate their evangelistic endeavours with those of the Voice of Prophecy.

Bernard Pinghe, our enthusiastic union Voice of Prophecy secretary in Ceylon, tells in his own words how the work is going:—

“A new day has dawned in the beautiful island of Ceylon. As never before it is being stirred by the message. What previously seemed impossible is now being achieved through the Voice of Prophecy in close co-ordination with the leaders of the union. Wherever you go on the isle you will find thousands studying either the English or the Singhalese Voice of Prophecy lessons. Besides, each Sunday two radio broadcasts are beamed directly to Ceylon. Thus by lessons and voice the people are hearing the message of salvation and are being warned of the approaching end.

“Ceylon is establishing what is doubtless a world record. At present 955 of the baptisms are from among Voice of Prophecy students. This is being made possible by the faithful follow-up work being done.

“Baptisms are frequent. Twenty-four were buried with their Lord in baptism on September 20. Enderamulla is the home town of some of the twenty-four baptized on this date. Land has already been purchased in this town for the erection of a church edifice and a school. This will, we

are convinced, do much to strengthen the work in this centre.

“The union leaders are fully behind the Voice of Prophecy, and a wave of enthusiasm that is contagious is assurance that the membership of the church in the beautiful isle of Ceylon will grow rapidly under the outpouring of the Holy Spirit.”

—“Review and Herald,” 30/4/53.

## Glimpses of Korea and Japan

R. A. ANDERSON

[Following is a portion of a letter from R. A. Anderson, secretary of the Ministerial Association, who at the time of writing was travelling in the Far East. The letter was written to the Ministerial Association personnel, who have kindly made it available for publication in the “Review.”—Editor.]

I am on a troop train travelling through Korea—the land of tragedy. Soldier boys are all around me; some from Norway and Holland, others from British countries, and of course a large group from the States. Many Koreans are also aboard. We are all journeying north together—these brave men to join the loyal forces defending the cause of political liberty, and I to help another group of loyal soldiers in their battle for truth and righteousness. One wonders what thoughts surge through the minds of these men as they journey nearer the lines of battle. This is a land at war, and everything tells the grim story of conflict. But withal, the people are brave.

The United Nations Army is an arresting symbol, for all look alike, or largely so, because the battle tunics and caps reduce them all to a common level. Even the officers resemble the privates, and except for the bars or star on the shoulder, one could not tell the difference. When men move into the line of battle all superfluous regalia is laid aside. Nationality, colour, class, and feature are all blended into a unity that in itself becomes a sermon.

Piled around me are the heavy bags these reinforcements carried on to the train when we left Pusan this morning. This camping equipment will all be needed when they reach their perilous destination. Poor lads! I tremble as I think of what could well befall them. Fine specimens of manhood these, but alas! what tragedy the next few weeks could bring to some of them! How diabolical war is! I have talked with quite a few, and of course the flame of hope is burning brightly in all their hearts, despite the grim prospects of the battlefield. But that flame may flicker soon.

We are passing through cities and towns alive with people who hope for better days. Along the tracks, as we near the railroad stations, are hundreds and thousands of refugees, at times living more like animals than men. Little huts have been erected out of old cartons and boxes, straw, and flattened beer cans. Fortunate indeed are those who have been able to gather sufficient of the latter to comprise a rude roof. By some ingenious methods, necessity has taught these unfortunate folks to straighten and join these cans together, thus forming a better roof than even the rice thatch, which is the usual watershed of the poorer homes of this land.

And now the train is stopping, and here come the children, hundreds of them, all

eager to get a glimpse of the “passing show.” They are calling out to let these kind-hearted men know they are at the side of the train. There goes an orange thrown by some GI, and in the scramble one little lad just misses it, but another soon grabs it and begins to peel this gold from California. So many of the girls are loaded with little brothers or sisters. Here, as in Japan, all children are carried on the backs of mothers or older sisters.

Korea in many ways is a great country. This year the Koreans are celebrating their 4,286th anniversary as a nation, claiming that their culture dates back through four millenniums. If that is true, then these people emerged as a race shortly after the Flood. No wonder they love their liberty! Nor will they be satisfied, they say, until Korea is united and governed by Koreans. And it is an interesting experiment in political science that is going on in this test tube.

My plane left Japan at noon yesterday and arrived about five o'clock in Pusan. After completing the many details at Immigration and Customs I took the bus from the airport to the city of Pusan. My host, George Munson, a student of mine from La Sierra College days, was away for a few hours attending a special ceremony, when 106 Koreans from the Korean Air Force received certificates for completing the Voice of Prophecy Bible course. One delights to envision the fruitage of such work as that. Korea is ripe for the gospel, and despite the tragic rupture of its progress, caused through war, God's Word is finding a real place in the hearts of the people. Halls are hard to get in most places, but the workers are finding the worth of open-air meetings, as they are in Indonesia.

As Pastor Munson said to me this morning at breakfast, “The work of evangelism is always opportune. We are in a financial crisis in Korea, and have practically no budget, because all deposits are frozen. But when we can't get gas for the jeep, we walk. After all, that is what Paul did. Evangelism is one branch of our work that does not need to suffer because of the times.”

As we travel north the land has the appearance of a richer quality, at least there is more water for their rice paddies. But the almost total absence of trees makes the outlook barren. Everything will look different in the late spring, however, and judging by the activity in the planting season there will be a lush appearance to the countryside when the fresh light green of the rice covers these water-soaked fields.

In Japan we have about 2,500 members, and that is marvellous in comparison with what we had a few years ago. At the close of the war, when Pastor Millard went back, the total membership he could muster was less than 450. But missing members have been found and new members baptized, so that we can rejoice in a strongly organized work with fine institutions and an excellent evangelistic centre in Tokyo, one of the finest we have anywhere in the world. There is a good clinic attached to the church, and a spacious youth hall for Sabbath school classes, prayer meetings, and so forth. We held our institute in that hall and could ask for nothing better. But all we have is merely the beginning of a large and growing work. The greatest days are just ahead. The political changes in the thinking of the nation present both an opportunity and a challenge.



Only a few weeks ago the prince, brother to the Emperor, visited our college and delivered an excellent address. He was much impressed by all he saw, and of course, Dr. Raymond Moore, president of the college, gave him opportunity to be well impressed. Last December a prominent Japanese minister who has carried heavy administrative work for his denomination in both Japan and the United States (he was for years pastor of the first Japanese Methodist church in New York, and is a graduate of Drew and Columbia universities, as well as Union Theological Seminary) was baptized into the message. His daughter is attending our college, training for the Bible work.

Tokyo is the third city in the world, with almost 8,000,000 people. Only London and New York are larger. But the city is growing much faster than either of those giant metropolitan areas. How much must yet be done in this great centre! Our young missionaries from the States are eager to do something in this place, and especially, they say, since being "fixed up" during the ministerial institute that has just been concluded.

The prospects for evangelism in the Far Eastern Division under the direction of the president, V. T. Armstrong, are tremendous, and I am sure that aggressive plans can be laid for an even larger work than we have attempted hitherto.

—“Review and Herald,” 7/5/53.

## Glimpses of Progress in Southern Europe

W. R. BEACH

The city of Toulouse, where the South-west France Conference is holding a biennial session, is a choice place from which to view the progress being achieved in Southern Europe.

A goodly number of workers and members have come together to worship God and to plan the future of His cause in south-west France. They have much to be thankful for. Until a few short years ago our church activities in this area were confined to two large cities. In both places the remnant church was meeting in small, unsatisfactory quarters. Now the work has spread to other cities. A splendid medical clinic is operating in a denominationally owned property in the heart of Bordeaux. In that capital of the south-west the church occupies our own hall. A few months ago the conference staff moved into our own offices. The membership in this area has increased fifty per cent, and in connection with the present conference session the property recently purchased here on the main square of Toulouse is being dedicated. It is a magnificent evangelistic centre.

This large metropolis (population 275,000) at the foot of the snow-clad Pyrenees, has long been the scene of faithful witness. Under the Raymonds (852-1249), observers of the seventh-day Sabbath chose death rather than abandon their faith. Today the representatives of the everlasting gospel are no less valiant. Now they can bear testimony under nearly perfect circumstances. This central square will resound with the songs of Zion. No doubt M. J. Bureau, president of the French mission in Canada, would be very happy to attend this dedicatory service and look out upon the fast-growing work in south-west France, where he served as

the first president of the conference. J. A. de Caenel and his group of evangelists are planning a general advance. R. Buyck, in charge of the Toulouse district, feels certain that the influence of this new evangelistic centre will bring an unprecedented growth in membership. May the Lord of the harvest grant it.

What has happened in south-west France is typical of progress throughout this division. Our membership stands at 90,000. Our Sabbath school membership is approaching 120,000. Thousands attend regularly organized baptismal classes.

This heartening report illustrates the efficacy of an evangelistic programme in which every department, every worker, and every denominational interest finds a place. In order to set a correct pattern, the division budget includes a large evangelistic fund for the operation of evangelistic teams on a division level. These teams strike at the more formidable citadels and help the local fields to get started. The past two years a French team under the leadership of Charles Winandy carried the torch in Algiers, North Africa. The launching of this campaign coincided with the dedication of a large evangelistic centre in Algiers. It is one of the nicest set-ups we have in Southern Europe. The centre includes a hall for more than 450 people, a young people's hall, and offices and other conveniences to carry on the work in that large capital. More than sixty people were baptized into the Algiers church, and the interested ones in nearby towns were developed into groups. This campaign gave impetus to evangelism throughout the entire North African field.

Our fields have faith in this programme of integrated evangelism, for the results have been approximately eight to ten thousand baptisms yearly. Our 1,700 workers, including credentialed colporteurs, win each year an average of 5.4 souls to the truth.

Radio and correspondence schools today are providing wings for the onward flight of the message. Several hundred people have been baptized as a direct result of this activity. One hundred and ninety-six were baptized in 1952.

A layman in Italy gives us this glimpse of correspondence school evangelism:—

“I travelled twenty-five miles into the mountains to visit one of our Bible correspondence students. I found a woman who has passed through a deep spiritual experience. For several years she has kept the Sabbath without any knowledge of Seventh-day Adventists. Now, having finished our lessons, she knows much about the Bible. She showed in Malachi the scripture obligation to be faithful to God in tithes and offerings. This woman is now ready to enter the church.”

Another listener writes:—

“Dear Voice of Hope,

“It is with great joy that we listen each Friday to your voice. We have bought a radio in order to be able to listen to these programmes. Nothing else that comes over the air is of such interest to us as the Voice of Hope. Four of us gather around the radio to listen to each programme. We are sending you a small offering, in order that you may know that we desire to continue to hear your voice.”

The letter included a cheque for a sum of money.

A letter came to our Paris studio from the office of the French Legion of Honour. Speaking of our educational programme, the writer said:

“Every Sunday I stand by impatiently for the beginning of your programme, and I can assure you that among members of my family and employees here at the office of the Legion of Honour we think a great deal of the Voice of Hope programme and wish you much success.”

The postman has become a fine evangelist in Southern Europe. Down at Rome, Italy, an officer in the Vatican followed the Bible correspondence course. We find teachers, preachers, university professors, and government officials among our students. A university teacher wrote:—

“You are doing a good work. I have reasons to believe that you are sponsored by Seventh-day Adventists. If this is your spirit and your message, I can truly say: My brethren, the Seventh-day Adventists.”

Who can measure the influence of this great evangelistic agency among the millions of Southern Europe? Our radio programmes now go out over forty stations. From Luxembourg in the north to Tananarive on the highlands of Madagascar, and to the jungle of Brazzaville, we are broadcasting in seven languages. Over at Dakar the message is on the air.

Last year a missionary was sent to Dakar to supervise the opening of mission work in French West Africa. R. Erdmann and his little family are now hard at work. A correspondence school has been organized in connection with the radio work. Public lectures are also held, and the first Senegalese Moslem of West Africa is ready for baptism. At the same time the influence of Seventh-day Adventist missions has reached into the heart of French Guinea. Just as quickly as possible a second missionary family must be found for French West Africa, and placed in the heart of that very promising country.

In North, West, and Equatorial Africa we have 56,000,000 people professing pagan and Moslem religions. In these fields we have twelve thousand baptized members and approximately thirty thousand enrolled in our Sabbath schools. Our island fields of the Atlantic, the Gulf of Guinea, and the Indian Ocean also show excellent progress. Out on these rims of Southern Europe faithful missionaries uphold the standards of truth. Baptismal classes operate from January 1 to December 31 in practically every church. One of these islands, the Mauritius field, has become almost self-supporting and is contributing strongly to “foreign” missions.

A sharp increase in literature sales has brought the importance of the printed page to the forefront of denominational activities. The work of our colporteur evangelists is a source of encouragement and strength. In Vienna a few weeks ago I met one of these stalwarts of the advent working force. He is Heinrich Bartunek. He does his work from house to house in Gmuend, on the Austro-Slovakian frontier. He told me how he had interested forty people in the truth. Each Tuesday evening he has twenty-five of these people together to listen to a lecture on one of our doctrines. A number are already attending a regularly organized Sabbath school.

Another colporteur told joyfully of how he sold eighteen “Wir und Unsere Kinder” (“We and Our Children”) in thirty minutes. Yes, the news is good from the publishing front. Last year the Italian publishing house began to operate its own printshop. A health journal, “Vita e Salute” (“Life and Health”), was launched. The monthly edition already has reached

thirty thousand. This has happened in Italy, and opens new vistas of progress. A new publishing house is also operating in Madagascar with good success.

But much remains to be done. In several fields the regular institutions so important to the advance of God's cause are still lacking. Equatorial Africa and Angola are without publishing facilities. Then, meagre educational facilities must be strengthened in many fields. The Madagascar training school is struggling along. It is doing a good work, but does not have a central class-room building. Neither does it have a chapel. It is still impossible to gather all our students at Soamanandrany into a meeting hall at the same time and to carry on a regular evangelistic programme. However, the training school church last year operated as usual a strong baptismal class. Despite handicaps, twenty-three came into the church after having been baptized in the little outdoor seminary baptistry.

The Equatorial African school still has to be built and equipped. In Spain we have a little school on the second and third floors of our church building in Madrid. This little institution, which already has prepared the greater share of our workers in Spain, must be lodged in suitable quarters, where the real educational pattern of Seventh-day Adventists can be followed. This is an opportune time for Spain.

Today our school in Portugal occupies a small apartment in Lisbon. The division holds thirty thousand dollars in trust for a Portuguese school. The double of this amount will be required, and it is most urgent to secure a school property and start the training of workers immediately for the Portuguese empire. This past year we sent four workers to Angola, including a doctor. We sent three workers to Mozambique. These workers had to be taken from Portugal, where they struggle against great odds to prepare workers to uphold the banner of truth.

Forty out of our seventy workers in Yugoslavia have never sat on a Seventh-day Adventist school bench to learn the technique and the way of the ministry of the Word. Our division committee recognized Yugoslavia's need as top priority. I am happy to say that a property has been secured near Belgrade and that a seminary will start within a very few months.

I could go on endlessly telling the story of progress in Southern Europe and recalling the imperative needs of this vast stretch of territory. Here in Toulouse, Pastor de Caenel has been sounding the Macedonian call. Across the Mediterranean the glittering deserts of North Africa murmur the plaintive plea of benighted souls. An evangelistic centre was opened in Mostaganem a few months ago in behalf of the Moslems. The valiant pioneers of this work solicit further support. We know it will be forthcoming on June 27, when the Sabbath schools of the world will give generously to North Africa. The island of Sicily will also benefit from this Sabbath school overflow. No more worthy cause could be found than that of evangelizing Sicily, where our colporteurs have pin-pointed the island with glowing interests. If commensurate evangelistic facilities can be given to our work in Sicily, we will there have thousands of faithful church members ere long.

Brethren and sisters of the world Adventist family, isn't it wonderful to be able to move forward to victory at this mighty moment of earth's history? What

a privilege to be able to live and love and sacrifice in view of the great day, when, dressed in the shining white of God's glory and character, we shall mount up the triumphal stairs to the home above! That glad day hastens on. Then let us not weary in well doing. Let us be joyful in service and speed the message on to "every nation, and kindred, and tongue, and people."

—“Review and Herald,” 7/5/53.

## The Message Goes to Far-away Places

E. E. FRANKLIN

Associate Secretary, General Conference Publishing Department

At the recent South American Division council it was reported by W. A. Berg-herm that missionary colporteurs have pushed forward into distant areas, pioneering the message with our literature. He writes as follows:—

“Two students from the Chillan school went to the world's southernmost city, Punta Arenas and vicinity, to sell our publications. Two of our young men from the Argentine college also were sent to the far south in Argentina. They pushed on to Tierra del Fuego and worked in the world's most southern town—Ushuaia, about 100 miles farther south than Punta Arenas. These four students placed many of our message-filled books in the homes of the people and returned with scholarships. At present a colporteur is at work, for the first time, in the Galapagos Islands, off the coast of Ecuador, about 600 miles into the Pacific Ocean. The Buenos Aires Conference is now arranging for a colporteur to work in the Falkland Islands, near the tip of the continent.”

The truth penetrating into these distant places is certainly a thrilling development in our evangelistic work.

—“Review and Herald,” 19/3/53.

## Wider Publicity for the Church

J. R. FERREN

Secretary, Bureau of Press Relations, General Conference

“Our people have been regarded as too insignificant to be worthy of notice, but a change will come.”—Ellen G. White letter 65, 1886.

Humbly, in the face of developments that cannot be explained except by the working of the Lord's Spirit, we review some things that have recently taken place deeply emphasizing this prediction made by the messenger of the Lord.

In great cities like Louisville, Kentucky, and Detroit, Michigan, church editors of leading newspapers have sought out our Adventist ministers, interviewed them for feature stories, and attended church services. Their articles clearly presented the third angel's message, the world mission of the church, and its principal activities.

The “Courier-Journal” went into 193,000 homes in Louisville, and the “Free Press,” with its very wonderful story about the Adventist church, had a circulation of 447,000 copies in Detroit. On the very

“The years write their records on human hearts, as they do on trees, in hidden, inner circles of growth which no eye can see.”

same Sabbath that the Detroit editor attended the Adventist service in his city, two other church editors did the same thing—one in Portland, Maine, and the other in Birmingham, Alabama. Both wrote beautiful stories for their papers that were published the same day as the one in Detroit. Each clearly explained why Seventh-day Adventists worship on Saturday and why they believe in the return of the Saviour to earth. Each also spoke of the humanitarian work of the church.

About this same time the name Seventh-day Adventist began to assume prominence in the magazines of the nation. A story on H. M. S. Richards and the Voice of Prophecy appeared in “Time” magazine. Two weeks later the same magazine announced that Seventh-day Adventists had received a multi-million-dollar gift, and spoke of them as a people who tithed. Then “Life” magazine, with its nearly six million circulation, released an illustrated feature on the same subject.

The news travelled round the world. Newspapers everywhere, as with one voice, spoke the name of the church in connection with the Harris Pine Mills gift. Radio and TV joined in the chorus until people in city, town, and country found themselves asking, “Who are these Seventh-day Adventists? What kind of church is this?”

Almost as if someone knew the question throbbing unanswered in the public heart, “Look” magazine published a complete reply in an article by A. S. Maxwell entitled “What Is a Seventh-day Adventist?”

“God works in a mysterious way His wonders to perform.” Man could not have devised a more perfect setting for the giving of the message. “A change will come,” was the promise. And who can deny the sure word of the Lord?

—“Review and Herald,” 7/5/53.

## WEDDING BELLS

PETERS - KADEN.—The Eight Mile Plains church, on the outskirts of Brisbane, was delightfully decorated on the occasion of the first wedding within its sacred precincts, when, on the evening of March 30, William Latimer Peters and Irene Winifred Kaden were joined as one in holy matrimony. We wish this young couple God's richest blessing as together they face life's journey. W. A. Coates.

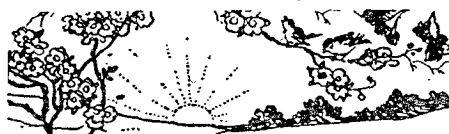
SPERRING - BOWHEY.—On May 11, 1953, in the City church, Adelaide, Brother Alfred Sperring of Cooranbong, N.S.W., and Sister Edith Bowhey of Adelaide, were united in the sacred bonds of matrimony. A goodly number of friends and relatives were present to witness the ceremony, and to wish the couple much of God's blessing as they set up their home in Cooranbong, where Brother Sperring is in the employ of the Sanitarium Health Food Company. E. R. Tucker.

BARRETT - GALLAGHER.—In the home of the writer, and in the presence of close relatives and friends, on the evening of May 9, Brother Edwin Barrett and Sister Lillian Gallagher, both of Adelaide, were united in marriage. Brother Barrett is giving good service as the caretaker of our new permanent camp-ground site, and we feel sure that as this new home is set up in these surroundings, God will be there to bless. E. R. Tucker.

**ARTHUR-McALISTER.**—On the evening of May 7, 1953, the Lismore church, N.S.W., could not contain the many friends and relatives who came to witness the marriage of Ivan Donald Arthur, only son of Brother and Sister Don Arthur of Ballina, to Mary Jill McAlister, eldest daughter of Mrs. James of Goonellabah. The young couple are well known in the Northern Rivers district, and as they walk life's pathway together in Ballina, we wish them every happiness and much of God's blessing.  
C. H. Raphael.

**CRAIGIE-BAILEY.**—On May 18, 1953, in the Australasian Missionary College chapel, Donald Eric Craigie and Aileen Wilma Bailey were united in the sacred bonds of matrimony. The bridegroom is a carpenter at present working in Wahroonga, while the bride has served in the North New South Wales Conference office, the Sanitarium Health Food office at Cooranbong, and in the Medical Records department of the Sydney Sanitarium and Hospital. As this young couple make their home in Roseville, Sydney, we believe that God will richly bless them and make them a blessing.  
A. H. Forbes.

**BROWN-TUTTY.**—In the Avondale church, Cooranbong, on the evening of May 20, Roy Ormonde, a son of Lionel and grandson of T. A. Brown, was united in marriage to Lucille Anne, daughter of Pastor Robert Tutty. Ormonde has followed in the profession of his father and grandfather, and has become a very efficient dental technician. Lucille spent the early years of her life in mission service. Since training at the sanitarium she has served faithfully and well at her profession as a nurse. As these young folk walk together along life's pathway we wish them Heaven's richest blessing.  
Reuben E. Hare.



## UNTIL THE DAY BREAK

"We would yield with gladness  
Our treasures to Him to keep."

**ABEL.**—Mr. Frank Abel of Nyah, Victoria, passed to his rest on May 4, 1953. Mr. Abel was the brother of Mr. Dave Abel who is so well known in Victorian Adventist circles. The late Mr. Abel left home at the age of fifteen years, and had travelled abroad. In later life, he settled in Nyah. He was laid to rest in the Nyah West cemetery. To his brothers and sisters left to mourn, we express our sincere sympathy.  
W. J. Cole.

**CAPPER.**—After an illness lasting many months, Sister Margaret Capper fell asleep in Jesus on April 21, 1953, at the age of sixty-four years. Her patient trust in a loving Saviour never wavered, though she suffered much as the shadows gathered around her. We pay tribute to the memory of one who served well the Blenheim, N.Z., church, as a member and a faithful officer. Our sympathy goes out to her sorrowing husband and loved ones, but we would point them to the sure promises of the Word of God, and the certainties of the glorious resurrection of the saints.  
C. Winter.

**ROBINSON.**—On April 13, 1953, at the age of seventy-three years, Alfred Robinson, husband of our highly esteemed Sister Mary Robinson of Tua Marina, N.Z., passed suddenly to his rest. Respected by all who knew him, he is mourned by a loving wife and relatives, and missed by a large circle of friends. A service was conducted in the home and at the graveside, where words of comfort from God's Book were spoken, and we rest secure in the knowledge that a loving and compassionate God "doeth all things well."  
C. Winter.

**HEATH.**—John Meyer Heath passed to his rest in his seventy-fourth year, on May 18, 1953, at Christchurch, N.Z. We are glad to know that he died in the confident hope of seeing his Saviour on the resurrection morning. Words of comfort were spoken to the sorrowing loved ones, by the writer, who directed their thoughts to the glad reunion day. To his wife, and his son John of the Papanui S.H.F. factory, and to Harold, who is on the teaching staff of the New Zealand Missionary College, and to his surviving sister, Miss Louisa Heath, we extend our deepest sympathy.  
J. T. Howse.

**WRIGHT.**—In the passing of Sister Gladys May Wright on May 5, 1953, one of God's kindly mothers in the Hurstville church, N.S.W., now sleeps in the Woronora cemetery, awaiting the call of the Life-giver in the morning of His return. It was during the Reeves Mission in Sydney, and with the spiritual help of Pastor Harold Josephs and the writer that she accepted the grand truths that make us a people. To her sorrowing husband and four sons we extend our sincere Christian sympathy. Both at the funeral parlours and the graveside, the writer was associated with Pastor J. Harvey.  
E. R. Whitehead.

**LLOYD.**—At Sydney on May 11, 1953, after a long and weary illness, Sister Georgina Lloyd, aged seventy-four years, quietly fell asleep in Jesus. Almost sixty years of her life had been devoted in many ways to the advancing and finishing of the message she loved so well. As a member of several churches in Tasmania and New South Wales she has done what she could, and her works do follow her. At a private cremation service we said farewell to her in the sure and certain hope of a glorious resurrection. To her loved ones, Brother and Sister Adams and family, and Brother Lloyd of Victoria, were expressed the comforting and assuring promises of the Word of God in the hour of their sad bereavement.  
M. H. Whittaker.

**WARD.**—On March 20, 1953, our beloved Walter Ernest Ward fell asleep in Jesus at the age of seventy years. With remarkable courage and patience, our late brother endured an illness which extended for three years, during which time he was tenderly nursed by his wife. In his youthful days he had close association with Mrs. E. G. White at "Sunnyside," Cooranbong, and this experience always proved an inspiration to him. The major portion of his life was spent in connection with the Sanitarium Health Food Company. During the ten years prior to his illness, he was the respected elder of the Osborne Park church. Brother S. O. J. Louis was associated with the writer in the burial service at the Karrakatta cemetery, Western Australia. We extend our sympathy to his bereaved wife, his son Stanley, and daughter Ruth (Mrs. Brendling) and devoted step-children.  
R. H. Powrie.

**WATTS.**—Sister Lucy Evangeline Watts, seventy-seven years of age, was laid to rest in the Lismore cemetery on May 9, 1953. Her faith and confidence in the message she loved was evidenced in her life, since accepting the truth thirty years ago. She now awaits the call of the Life-giver who will soon come to claim His own. We offer her sister, Mrs. Smith, and other members of the family our deepest sympathy as they mourn the loss of a dear one.  
C. H. Raphael.

**AITKEN.**—Another pioneer of the advent faith fell asleep in Jesus on May 10, 1953, in the person of Sister Sarah Ellen Aitken, widow of J. D. K. Aitken, who for fifteen years was the manager of the Avondale press. Sister Aitken was born at Mona Vale, Tasmania, in 1867. In 1906 she, with her husband, accepted the advent faith at a mission conducted by Pastors J. H. Woods and C. P. Michaels at Moonee Ponds, Victoria, and through the years her life has been a constant source of helpfulness and blessing to others. Two daughters survive her, Beatrice (Mrs. L. Birkett) and Carol (Mrs. H. Rigby), also seven grandchildren one of whom is Brother Jack Aitken, a missionary at the Hansenide Station, Mount Hagen, New Guinea. After a service at the home of Sister Rigby, we tenderly laid her to rest by her husband in the Brighton cemetery, Melbourne, to await her Saviour's call. Pastor A. J. Dyason assisted the writer at both services. "Precious in the sight of the Lord is the death of His saints."  
E. H. Guilliard.

### RETURN THANKS

Mr. and Mrs. S. Bobongi desire to thank sincerely all who so kindly sent messages of sympathy and floral tributes, in the recent sad loss of their son. Please accept this as their personal thanks.

Mrs. D. H. Gray and family wish to thank all kind friends for their many letters and expressions of sympathy in their recent sad bereavement. Will all please accept this as a personal expression of gratitude.

Mrs. Neta Gooding of Pemberton, Western Australia, wishes to thank sincerely all the members of the advent family who sent letters, telegrams, and verbal expressions of sympathy during the illness and death of her husband. At such times as these it is good to be a member of the true advent family, and may God bless you all.

**TO LET.**—Holiday farm cottage, accommodate 4-5, 70s. River-front, near ocean. Quiet. Ideal climate. Fishing, swimming, hire boat. F. M. Allison, "Hyland Park," Nambucca, N.S.W.

**FOR SALE.**—Modern weather-board home, electric light, partly lined, £200-worth new furniture, land 66 by 150 feet. £1,400. Owner leaving on colporteur work. G. Huston, Mangan Road, Lilydale, Vic.

**GREENCORNER, COORANBONG.**—Adjoining Australasian Missionary College, Cooranbong. Excellent property, flood-free, with all-electric cottage. Has carried over 6,000 poultry, eminently suitable dairying (milk 4/8 at Wyong), citrus, stone-fruit, vegetables, flowers. 40 acres; excellent cultivation. Handy to all requirements. Immediate possession. Sacrifice for cash or terms. Write for detail E. W. Garside.

## BREVITIES

It is encouraging to notice the ever-increasing results of the Appeal for Missions. The North New Zealand Conference now reports a total of £16,552 received this year, which is more than a thousand pounds' increase on last year's figures.

To fill the vacancy on the Warburton Sanitarium medical staff made by the departure of Dr. McLaren, a call has been passed to Dr. Floyd Masters of New South Wales to connect with the medical work in Warburton.

After being without a resident European worker for many years, the people on Tanna in the New Hebrides now have the services of Brother and Sister A. R. Hiscox, who returned a few months ago to that field. There are other islands in the southern portion of the territory that Brother Hiscox will be able to visit.

The presidents and secretary-treasurers of the local conferences comprising the Trans-Tasman Union Conference have just completed a helpful two-day administrative council at the head office, Wairoa. This was followed by a half-yearly meeting of the union committee.

Pastor E. R. Gane, secretary of the division Publishing Department, has just returned from the New Hebrides Mission, where he spent three busy weeks with the workers there in the interests of the book-work. Pastor Gane reports good progress being made in the general work in that field.

In responding to the call from the Far Eastern Division to connect with the Youngberg Memorial Hospital, Dr. G. H. McLaren has left the Warburton Sanitarium after several years of very efficient service, and with Mrs. McLaren and their three children, is proceeding to Singapore on the "Merkur." We wish them God's blessing as they go to their new field of service.

In a letter from Pastor R. H. Powrie, Press and Radio secretary of the West Australian Conference, he states: "While writing I might mention that the erection of our new conference office, in a very central position in Perth, is well under way, and it is expected that by September it will be ready for occupancy. Provision is made for sixteen offices on the ground floor and accommodation in the basement for storage and garages. Sufficient land is available on which it is planned to build a central church later."

### In Memoriam

W. T. HOOPER

With the passing of our late Sister Elizabeth Jane Craddock, a long life of great usefulness and inspiration came to an end, and a link with the early days has been severed. Our sister was born at Castlemaine, Victoria, and married there seventy years ago to the late Pastor T. H. Craddock, with whom she shared both the joys and sorrows of service in every state of the Commonwealth. Oft-times, while chatting to me as I sat at her bedside, she recalled those earlier

years of hardship, but found joy in the memory of service gladly given. Her radiant life and understanding words will be long remembered and cherished by those who knew her and loved her.

Though ninety summers had shed their beams upon her way, yet amidst life and all its vicissitudes she has walked, a wonderful tribute to the mellowing power of time and the saving grace of the One she had chosen early in life to serve.

We were privileged to spend a while with her on the last Sabbath of her earthly pilgrimage. For some time it had been evident that her strength was ebbing. In spite of a courageous heart, we all knew she was treading the last steps of the western slopes, and for her the air was growing chill; but how beautiful were the sunset hours with the glory and majestic splendour which God's presence and His promises alone can give!

Today she sleeps, this mother in Israel, but how glorious the heritage of faith and complete confidence in her God she has bequeathed to those of us who remain!

To the tear-dimmed eyes of the loved ones who are left, her life, fragrant with a thousand thoughtful memories, will continue to plead in silence with an eloquence far more powerful than words, the blessed hope and the day of glad reunion.

### Talk to Someone

F. L. TAYLOR

H.M. and S.S. Secretary, Trans-Commonwealth Union Conference

Brother Tom Egan of the Goulburn church, New South Wales, was not feeling happy over his spiritual experience, so he sought out Pastor Clarke, and asked him what he would advise.

"See if you can find someone that you can talk to about the message, it will do more for your experience than anything else," was the pastor's advice.

Brother Egan works on the railway, and shortly after this experience, one of his work-mates, George Redfern, and he were talking about world conditions. Brother Egan saw his opportunity and launched into a discussion on prophecy. George Redfern was interested and they talked for some time. That evening Brother Egan was invited to the Redfern home and studies continued.

After a while Mr. Redfern was introduced to Pastor Clarke, who studied regularly with him until he was baptized in September, 1952.

Today, Brother Redfern is Sabbath school secretary of the Bowral church and enjoying an excellent experience. When asked if he had any contact with Adventists prior to meeting Brother Egan, he told of living at Wairoa when a young man, and of many talks with Sister Frost of the Waitara church. His father, who used to do a lot of plumbing work at the sanitarium, had often talked about Adventists, and so his mind was somewhat prepared for the reception of truth.

Who knows what will grow from even a little seed of truth, sown perhaps unconsciously?

"In dark periods we acquire a special interest in the Word of God. Times of adversity bring out multitudes of precious promises, as night brings out the stars."

## AUSTRALASIAN RECORD and Advent World Survey

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### Additions to Church Membership, 1952

F. A. MOTE

President, Australasian Division

#### Central Pacific Union Mission

Baptisms	.....	222
Profession of Faith	.....	5
		227

#### Coral Sea Union Mission

Baptisms	.....	2,064
Profession of Faith	.....	—
		2,064

#### Trans-Commonwealth Union Conference

Baptisms	.....	497
Profession of Faith	.....	47
		544

#### Trans-Tasman Union Conference

Baptisms	.....	918
Profession of Faith	.....	64
		982

#### Total Division

Baptisms	.....	3,701
Profession of Faith	.....	116
		3,817

May the results of our work throughout Australasia for 1953 be even better than those recorded for 1952.